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A Value of Symbolism.

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יהי אור :

A Value of Symbolism

In a Poem



CINCINNATI
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1872

יְהוָה אֵלֵינוּ :

A VALUE OF SYMBOLISM.

MAN's speech can but in part carry thought. His thought is a speech to itself: and his soul, so to assert, feels allied with a speech of material as well as living things. When one divinely possessed seer said: "The heavens declare the splendor of Elohim;" and again: "The waves lift up their voice;" and another, that the vexed earth would angrily open and swallow up, etc.—who can say but that the statement rested upon the fact, and on the ability?

The mystery clears a little when it is considered that in or through speech, utterance realizable, after all, in but one possible way, viz: through mechanical effect, is all the meaning the term can hold. If this be so, there are underlying laws, by which all speech, whether of motion, arrangement, size, or of matter, is ruled. To know a law, is to know the speech of that which the law controls. Perception, then, is an equivalent of hearing. Therefore, in truth: "Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language *where their voice is not heard*. Their law is gone out through all the earth, and *their words* to the end of the world."

The name "God," as a concrete term, no one can know

or grasp; but in His titles *Numberer, Weigher, Measurer*, man can, as far as he can grasp the use made of these qualities, know God. To this extent, he mirrors or becomes the image of The Great. All these titles are to be expressed by numbers; the values of these by forms; hence numbers and geometrical forms: and hence plane, and through plane, the measure of circular shapes: hence, visibly, the speech of the rolling heavens, and by transposition, by a kind of mental metonymy, a knowledge of heaven through earth.

It has been long known that, tied up with the (one may say all the) religious and secret moral orders of the world's history, this secondary but far reaching language has existed; as not to be spoken but understood. As to the Hebrew and Christian systems, this can be as fitly said as to others. The early fathers of the Christian Church labored in the effort to fathom the mystery of numbers, used beyond doubt purposely as connected with the Bible frame work. Flavius Josephus remarks that Moses in the use of colors and numerical values in the construction and building of the tabernacle, tried to, or did thereby, set forth natural conditions, and astronomical values; and did thus show forth the value of obedience to the laws which the heavens, or universe, work out at the mandate of the Holy, or One, or Alone.

Modern literature is rich in learning in the effort at riddle reading in this field of enigma: nor can it be said to have been labor spent in vain. In a general way, very much of that learning which gives mental power, because mental freedom, can be gleaned thence. Let one carefully retain in mind, and comparatively study, such works as those of the Jesuit father Kircher, Dupuis, Bryant, Rev. Robert

Taylor, Seyffarth, Dunlap, Inman, etc., etc., and without stating what the resulting knowledge gained will be, it may yet be said, that it will be of great value, independently of the magnificent collection of spirit paintings which will be afforded to the reader. One caution, however, should be heeded. This knowledge explains truth; it does not tear down, neither does it destroy. Dogmas, that after all are but ring determinations of meanings, by forced constructions, of those things not understood, do fail and fall before it; and this is to be rejoiced at, as it serves to set free; whilst the everlasting truths of God, as of the spirit existence of man, and of the connection between the two as Lord and creature, Father and child, are never interfered with. Lights so new and unexpected, lead at first to the reception of a new knowledge as supplanting a hitherto received one; whereas, the new is but a material parallel running in close connection with an effort, true in the main beyond doubt, but feeble at best, to lay out before the human mind the great truths of an unseen universe.

As one enters upon this field of search, it appears for a time as a kind of chaos, in which the first work is to gain some way or direction; but later, there appears to be a needle lying in the mass to be likened to the magnetic one, with this difference: that apart from its incessant shiverings, however far or rudely it may be turned aside, it always returns its pointings toward Egypt. Almost as one, different writers agree that Egypt was the cradle of religions, of useful literature, of science, especially astronomical, geometrical, and numerical. Still, back of this, there are indications pointing to a remoter source in the Chaldaic-Hebraic (Seyffarth); but with us, Egypt, whether as a primary or secondary source, seems to be the objective point.

II.

Therefore, let one turn toward Egypt—toward the East—toward the sunrising. It is a good thing to look toward the symbol of hope. It disperses shadows. In it one may behold the resurrection of the day and of the year; and typically that of the soul of man.

There is a parallel in the nineteenth psalm: "In them" (the day and the night) "hath he set a tabernacle for the sun; which cometh forth out of his chamber, and rejoiceth as a giant to run his course. It goeth forth from the uttermost part of the heaven and runneth about unto the end of it again; and there is nothing hid from the heat thereof." Refrain: "The law of Jehovah is an undefiled law, converting the soul; the testimony of Jehovah is sure, and giveth wisdom unto the simple." The parallelism between the ruler of the day, and the Ruler of the unseen or spiritual, is at once apparent: not at all as identical, but that the first is subordinate to the Last, and as a type gives the highest sign to man, through which a realizable idea may be formed of God by metonymy. But how? In a way generally figurative? Yes. But also in a deeper way; by the language or law of numbers.

In rummaging over the books in the Egyptian alcove of the Astor library, there are to be found a number of ancient celestial charts of old Egyptian days. These, among other things, show a peculiar arrangement of zodiac division on the great celestial circle, as follows: Based on the division of the circle into twelve equal parts of 30° each, is a general division of these into two others; commencing with the sign Aries (φ) two full quadrants and one one-third (or

ratio 4: 3) are passed to the termination of Libra (♎), making a grand division of 7 complete signs of the zodiac. 5 of course remain.

To the full twelfth, or space of 30° , assigned to Aries (φ), is given the beautiful and significant name *Porta Deorum*. Properly taking this name as standing for the commencement of astronomical dates, for the triumph of the sun over the depths of winter, and for a point of reference for the triumph of prophetic fulfillments; with the connections in which it is involved, and on which it bears, and a valuable lesson is to be learned. Robert Taylor says that with the old astronomers the gates of Hades, or of Sheol, bounded, as does Scorpio, on Libra: so, there were 12 signs, 7 of which were of heaven, and 5 of Hades. Seyffarth says, that by the tradition of the ancients, the arrangement of the vowel letters, scattered as they were through the alphabet, with respect to that alphabet represented the configuration of the planets in the zodiac constellations at the time of, or rather to mark the end of the flood; and running back by means of tables to a time when such configurations were possible, very nearly the accepted chronological period is attained. So, the sign of the vernal equinox was used in the same traditions as the beginning or date of creation. The vernal equinox stood in ♈ , or the *Bull*, prior to φ , or the *Lamb*.

In looking over that part of the works of Athanasius Kircher, teaching of the cabala of the Hebrews, there is to be found a square showing a symbolic arrangement of the sacred tribes in encampment around the tabernacle. It was a square of 4 divisions to a side (the Hebrew final M is a square); in all 12 divisions, as to exterior. To each compartment of the outside of the square the value of a zodiac

full sign, with its name, was given; especial honor being assigned to the corner compartments.

It may be stated that this especial honor is signified by four symbols: 1. The post of honor to Judah, symbol *Lion*. 2. To Reuben, symbol, *Aquarius* or *man*. 3. To Ephraim, symbol *Bull*. 4. To Dan, symbol *Scorpion* or *Eagle*; designative respectively, as zodiac symbols of summer, winter, spring, and autumn. It may be added that as in Christian lore the Old has been exactly held as typical in all its salients of the New Testament, it would appear that the astronomical types have been held to apply also; for in the painted representations of the ascribed authors of the Gospels, the same signs are usually appended (Taylor); and, as the armorial bearing stands for the person, and as the Gospels are stated to be *according to* Matthew, etc., it would seem that Matthew, etc., were the genii of the year as to its four seasons. It is almost incredible, the close relation constantly to be marked between religious names and events, and astronomical names and epochs.

In the interior of this square are placed the seven cabiri, or planets, also in a square which incloses four small squares, partly allotted as compartments for the divisions of the tribe of Levi, viz: one to the sons of Merari, one to the sons of Gershon, one to the sons of Kohath, and for the leaders, Moses and Aaron (see also Numbers, chapters 2 and 3), number 4 was assigned. These four squares, respectively, are also designative of the four elements, viz: Water, Earth, Air, and Fire, the equivalents of the cablistic names, Iami, Nour, Rouach, Iebescha. In the space diagonally between the square of Moses and Aaron, and that of Judah, is situated the sun, one of the cabiri. In

the midst of all is situated what appears to be the ark of the covenant, or the resting place of the sun unseen.

But what of all this? Here are two ways of setting out the twelve divisions of the pathway of the earth's circle round the sun. But what of it? Much; very much. It was formerly considered and taught, that Christianity, descending from Judaism, was separated totally from paganism. Lately, by the blessing of free inquiry, though not first ascertained, it has been popularly given out that both were connected therewith; and, though from time to time eliminating these and those pagan features and myths, nevertheless Christianity still retains indubitable marks of that relationship. It is a question whether the underlying philosophy, so to speak, of all, had not very much in common, (Bryant, Dupuis, Renand.)

A determined, continued effort utterly to separate the literature of mythology from that of Christianity, as being absolutely distinct from, instead of being essentially connected with it, and an apparent inability to fasten upon any positive basis upon which mythology was constructed, has served to render its ever fluctuating forms and dreamy emptinesses only the more involved. Dupuis and Bryant were among the first, it is believed, to make it popularly known that all mythology rested upon settled astronomical bases; and that the Hebrew and Christian religions, so far from being *ab ovo*, separated therefrom, held indubitable marks of relationship. One has to smile when, in a note to the passage of Josephus, stating that the colors, etc., used by Moses, had an astronomical bearing, Whiston says: "This explication of the mystical meaning of the Jewish tabernacle . . . may possibly be forgiven in Jews greatly versed in heathen learning and philosophy."

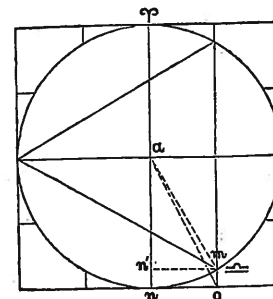
Maimonides, the great and learned Jewish rabbi, made a statement somewhat to the effect, that when by long continued study one had arrived at certain significations or sources of Biblical literature, it was the better part to retain to himself his acquisitions in learning, on the ground probably, that while that might not affect him, it might others less prepared to receive a truth.

The only proper way to treat the books of the Bible, is to put one's entire trust and confidence in them, proving that confidence and trust by inviting the widest possible investigation into their contents, and into their home and foreign relations. Let the light and truth come in. Be sure, since all truth is of God, his great revelation to man can not be hurt by its rays, however vivid and searching. It may hurt man's work about the Book, but can not the Book itself.

III.

"As for the likeness of their faces, they four had the face of a *man*, and the face of a *lion*, the face of an *ox*, also the face of an *eagle*. As for their rings, they were so high that they were dreadful; and their rings were full of eyes. And their wings were straight, the one toward the other."

"And he," Solomon, "made ten bases of brass" (for the molten sea), "and on the borders that were between the ledges were *lions*, *oxen*, and *cherubims*." It is significant that the winter and summer solstice signs and the vernal equinox sign were alone given, while the *Scorpion*, or *Eagle*, at the gates of Sheol, was omitted.



Taking the circular and square values mentioned, Sec. 11, as being related in an elementary manner; inscribe a circle with its twelve divisions of 30° each within a square of a corresponding number of divisions. It will be found that the divisions of the square cut the division points of the circle, so that the circular values can be worked or estimated by, or on the square. But of what possible significance can it be to commence with the beginning of the vernal and close with the last terminating point on the circle of the autumnal equinox spaces, when in fact the equinoctial points are not represented? Count the divisions used between Aries (φ) and Libra (\simeq) on the circle. They number seven. Count those on the square. They also and correspondingly number seven. The divisions are not to be counted continuously, but: 1. The full quadrant = 3. 2. The second full quadrant with one more division = 4. $4 + 3 = 7$ = the arrangement of the lamp sockets of the temple candelabrum, by which, though the significant number was 7, yet it was so arranged that in counting it, it became necessarily separated into $4 + 3 = 7$. Precisely the same effect is produced in the construction of the

Christian cross. If a paper box, folded so as to make an exact cube, be unfolded, it will be seen that the upright of the cross will be composed of 4 squares, while the cross bar will count 3, one square being common: here again are $4 + 3 = 7$, and $4 \times 3 = 12$, and $7 + 5$ are 12. If the upper square on the upright is removed, it leaves a cross of the T form, having 3 squares each way, and 4 counting up the upright and to either end. The sum of all = 5, and $3 \times 4 = 12$. So, whether in the divisions on the square and circle, or in the lamp sockets on the temple candelabrum, or on the standard and arms of the Christian cross, the *same* underlying numbers, 3, 4, 5, 7, and 12, all come out of different shapes; going to show that the three systems are *based upon the same elemental numerical value*, with the simple distinction of difference as to the emblem or symbol used to represent the value.

If the 12 divisions of the circle as a totality are divided by 4, the circle will be divided into 3 parts, each containing 4 of the sections or divisions of 30° each. From the sign Libra (♎) go back on the circle one quadrant and one one-third of a quadrant, and join the points by a chord, cutting off a segment. This chord, thus making a further use of the division of the 7 sections into 3 and 4, as to its length and value equals the side of an *equilateral triangle-inscribed* in the *circle-inscribed* in the square. Take the distance from φ to ♎ on the circle, and referring it, for comparative value, to the square, draw the two lines $a m$, $a o$; then it will be seen that while on the circle $m a n = 30^\circ$, referred to the square to express a like division, the angle will become $o a n = 26^\circ 34'$, which, while less by some degrees and minutes, imports the same elemental value or condition as of the circular form of the problem, because

referred to the square. Again, $m n' = \text{sine of } 30^\circ = \frac{1}{2}$ the radius of the circle, while $o n = \text{the intersection of the tangent of } 30^\circ \text{ at the height of the sine or half-radius}$. This latter value, viz: $26^\circ 34'$, is almost identical with the descending passage angle in the great pyramid of Jes (or I H S, or the Sun—see Dunlap, Taylor); and that structure notably rests on the parallel of 30° north. If instead of the reference of a circular value, the value of an ellipse having an axis in common with the diameter of the circle, was referred to the square, then it might be that this angle might exactly coincide with that intended in the pyramid.

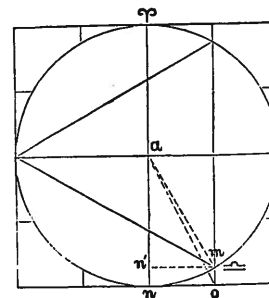
The key of the Cabala rested on the numbers 3 masculine and feminine, and 4 production. The law was given from Sinai; root, essential value *top*, *summit*, *head*—partly equivalent to *fire* as *source*. But Horeb or Horeph, the same mountain under another signification; root, essential value *cold*. By equivalence, Sinai = 7 and Horeb = 5. Moses the lawgiver; root, essential value M. S. *water*, *fire*, or feminine and masculine qualities = 3 and 4.

From the beginning of 5, at the gates of hell, descends the sun of autumn shorn of his rays or locks; which, growing again, bursting through the pillars, the mighty orb, rejuvenated by rest, enters again upon the 7, sending forth the new Easter life upon the earth. So, by parallelism, on the first coming in of that day styled by Constantine, "the venerable day of the sun," that happy season is celebrated by multitudes, as commemorating the entering of the Anointed into Porta Deorum. "Lift up your heads, O ye gates; and be ye lift up (or widen out), ye everlasting doors: and the King of glory shall come in. Who is the King of glory? The Lord strong and mighty; even the Lord mighty in battle."

IV.

"But where shall wisdom be found?" In Sohar, Wisdom comes under (2) of the Sephiroth, *in being* and *in causing to be*; and gives God as יה, and the angels as אופנים Ophanim, as to which the strength of the word is *wheel*. In Cabalism יה = the combination of י with ה for production. The result, through the angelic medium, is said to be: "Here is the first movement of the heavens," or, "It is the first emanation;" that is, the chaotic mass becomes instinct with life; and this is followed by the reign of intellect, or the ability to arrange in order, etc., whence the development of the 7 material planets. Hence to the question asked, Where the beginning of this vitality? appropriately there follows: "The depth saith, It is not in me: and the sea saith, It is not in me. God understandeth the way thereof. For He looketh to the ends of the earth, and seeth under the whole heaven; to make the weight for the wind; and He weigheth the waters by measure. When he made a decree for the rain, and a way for the lightning of the thunder; then did he see it, and number it; he prepared it, and searched it out."

"And the Lord said, let there be lights in the firmament of the heaven, to divide between the day and the night; let them be for signs and for seasons, and for days and years." Here was the giving of law and order of life to the 7 subject Cabiri, which being clothed with material forms became capable of material admeasurement.



This diagram contains some very strange geometrical elemental revelations, and from thence has a like strange astronomical value. Any one can acquire a knowledge as to both from a study of the quadrature of the circle by Mr. John A. Parker. Through a least numerical integral value, raised from the unit element of the equilateral triangle, as elementally the *least* of all plane shapes or polygons, he obtains a least numerical, or integral, value, from, or by means of, which he obtains necessarily in integrals the elemental numerical value of, and comparative value between, the area of the circle inscribed in the square, and that of the square itself. Out of its *unity or oneness*, the numerical elemental and integral value for this purpose of the triangle is 3. From thence he obtains the comparative numerical elemental value of the area of the square to that of the inscribed circle, in integrals, as 6561 : 5153. This being obtained, "the only circle in nature whose diameter and area are equal to one another, and identical in numbers, is a circle whose circumference is 4." (Parker, p. 112): and, "the area of a circle = half the circumference \times by half the diameter, and $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$; hence, the diameter of a

circle being 1, then the area = $\frac{1}{4}$ of its circumference, and *vice versa*, the circumference = 4 times its area." (Parker, p. 73.) Therefore, having first obtained the value of areas of square to circle as 6561: 5153, then, in linear measure, in integrals, diameter is to circumference as 6561: 5153 \times 4, or 20612. Thus the elemental values of 3 and 4, to obtain the exact integral translation measure of plane into circular areas and lengths, become apparent, as the first, the foundation, and *only* ones. Hence, by mental metonymy, the use of these to indicate a medium for a knowledge of the heavenly, or spherical, through material senses. This is the true key of the Sephiroth or *spheres* or *numbers*. But proceeding hence, Parker, unconscious of the great value of his labors in one aspect, shows how the law of planetary motion, size, and distance, becomes applicable: initiating in numerical values, and bringing forth as results susceptible of mathematical tests, that which Sohar sets forth in the language of production. Making use of this diagram, except the dotted lines, he solves that which he calls the problem of 3 revolving bodies, thereby developing in elemental numerical data the elemental relations which 3 revolving bodies must bear to each other, when the 4 elements of Force, Magnitude, Distance, and Velocity (the four elements of INRI under a remoter form), as the only ones which can by possibility enter into the calculation, are elementally considered. He expresses these data as follows: "The proposition is therefore demonstrated, that 3 gravitating bodies of equal magnitude, revolving together, their relative motion must be as 4: 3, or one and one-third of one primary (elemental) circumference." And, proceeding to make application of the solution of his problem, to the obtaining of planetary periods, in the case of three

bodies of *unequal* magnitudes (which does not change the essence of the problem, but its order; because, when the total of the 4 elements is always the same, any given data as to a subordinate change in any one, must give data for determining the value of the effect of this change as to the rest) he obtains in *circular* time as follows:

20612, one elemental circumference, \times by 4: 3, or $1\frac{1}{3}$ = 27.48266 + days = the circular time of the moon's passage round the earth. And, this value raised again by the same ratio, viz: 4: 3, or $1\frac{1}{3}$, = 366.4355 + days = the circular time of the earth round the sun (the pointing being because of values of diameters). Other elements enter into the calculations; for instance, to get the value of a sidereal lunation, and that of the mean year; but the above is the ground work. We have, then, for circumference containing these values (without pointing), 20612. \times 4: 3 = 274826 + \times 4: 3 = 3664355 +. Now raise the diameters by a like process: 6561. \times 4: 3 = 8748. \times 4: 3 = 11664.; and this last value = the mean distance of the earth from the sun, center to center, in terms of the value of the *earth's diameter* taken as the *unit* (whatever its real diameter may be).

Thus, if there is merit in his work, it will be seen that there is a very remarkable significance in the numerical values of 4 and 3. (1) As to 3, as designating a trinity from unity, necessarily raised from the unity of a triangle to an expression of an integral numerical value proceeding therefrom as a *least*, out of which, as a feminine number, proceeds the value of a circle, the opposite extreme in nature; which value to be used further, must be so by means, or in terms, of a square of 4, whose side is the diameter of a circle; thence giving a base for change of

area into linear measure; and (2) in affording a base for determining the time and distance values of the moon, earth, and sun.

In this connection, for the relation is so exceedingly appropriate and fitting, yea! and beautiful, let us take a description from the Sohar of the key of the cabala. "The Divinity is a Triune: 3 higher and 7 subordinate Sephiroth are accepted = 10 Sephiroth, or *spheres*, or *numbers*. The 3, as incommensurable elements, yet those from, or out of, which measurable things had to spring, were: 1. God as the crown, containing the two subordinates Wisdom (2), and Intellect (3). Each of these, however, is God in a different manifestation. The (2) = God as יה' or the masculine and feminine in union, and it is said: 'Here is the first movement of the heavens.' The angels attached are appropriately enough אופנים = Ophanim = *circles* or *wheels* = a vortical initial movement of the brooding, creating mass or element. The (3) = God as יהו' or as it were the production of the *vaf*, or *pillar*, as being ready for measure.* The angels attached are ארליים = Ar'Elim = the *might*, or *power*; and the result is the firmament, רקיע = *order of composition*, *stretching out*. Here comes the embryo of the planets, in the firmament. Then follow the 7 Cabiri. Here is the necessary 3 springing from the 1 as crown; and from this 3, as feminine again, as incommensurable elements begin to emanate the 7 material bodies measurable as to time, distance, and size." Place a triangle with its point downward, from whence depend a cross of the T form, designating the numbers 4: 3,

* יה' wedded, begot the י, which stands as the center pillar of the visible. (Sohar) The World.

as stated in Sec. 3, and there results the ansated cross of the Egyptians. Not only so; this same cross has been found on the colossal statues found on the acclivities of the Easter Isles, themselves the remaining peaks of the mountains of a submerged continent. Not only so; this cross, carried through various changes springing from the human form, is to-day to be found carved or marked on the rocky summits of the South American mountains, as remains of an unknown antiquity. See how Sohar continues! "The order of these ten Sephiroth (*spheres* or *numbers*) is composed as a tree with the root uppermost, or reversed, which is the tree of life." (See also Sharpe's "Egypt"). "They are represented by some in the shape of a man." Then follows the description, partly as follows: "Crown (triangle) = head; Wisdom and Intellect = 2 hands—hence, one of the meanings of *fore-arm* for *cubit*; Victory and Glory = 2 thighs, or Jachin and Boaz." Add to this the following in relation to the *form* of the *crux ansata*, from Seyffarth: "It represents, as I now believe, the skull with the brains, the seat of the soul, and with the nerves extending to the spine, back, and eyes or ears. For the Tanis stone translates it repeatedly by *anthropos* (*man*), and this very same word is alphabetically written (Egyptian) *ank*. Hence we have the Coptic *ank*, *vita*, properly *anima*, which corresponds with the Hebrew אנש, properly meaning *anima*. This אנש is the primitive אנך for אנכי (the personal pronoun *I*). The Egyptian *anki* signifies, *my soul*," etc. So much for these strange unravelings. All the 10 Sephiroth are also to be considered as one.

Apart from this, the quadrature has afforded the medium for a valuable as well as remarkable discovery.

The value of the ancient cubit has been long sought, with results as follows:

Cubit of Elephantine, - - -	20.625	inches, or 1.7187 + feet
" Memphis, - - -	20.47291+	" 1.70607+ "
" Turin, - - -	20.57869+	" 1.71489+ "
Another, - - -	20.61806+	" 1.71817+ "
" - - -	20.65843+	" 1.72153+ "
" (Karnak), - - -	20.650	" 1.7208 "
" (Sir I. Newton), - -	20.604	" 1.717+ "
The most important (Seyffarth),	20.61113988	" 1.71759+ "

These results have been probably taken correctly from different authors. The accuracy, however, is sufficient to show that the perfect determination of this cubit value has been obtained to within a very narrow limit; in fact, so narrow that but little hopes of further correction can reasonably be entertained, unless the very elemental principle whence the cubit numerical value was derived, be in some way stumbled on. That this last accident has happened seems proved by comparative connections of the measures of the great pyramid with those of the various parts of the temple of King Solomon. The elemental value is this: the elemental value of circumference above given is 20612, in integrals. Take the following formula: $20612 \div 1000 = 20.612$ British inches; 20.612 British inches $\div 12 = 1.71766 +$ British feet, or 1. Egyptian, or ancient, or sacred cubit; and, as the cubit in the sacred language was technically "The Mother," the subordinate parts were units, as has been found in the pyramid measures, of British inches; or, the British inch is in part and parcel with the sacred measures.

The sacred name of "cubit" is $\text{אמה} = \text{Ammu}^*$. As to

the curious affinities of this name, a few remarks are appropriate. Great stress was laid upon the God-name Amun, Amoun, Amon, Ammon, and other equivalents. From *Vestiges of the Spirit History of Man*, by Dunlap, may be taken the following significant notices, first calling attention to the heretofore noted functions of the subordinate 2 and 3, of the 3 of the Trinity in Sephiroth: "Iamblichus and Plutarch regard Amun as the Demiurgic mind. This is the Logos, the Divine Intelligence," or 3 of the crown, the head of the Sephiroth. "We find the Egyptian Amon, Hebrew אֱמוֹן , the Demiurg, used in Proverbs viii: 30, to express the Divine Wisdom (The Demiurg) Who created the world." Wisdom was 2 of the crown. "Amun-Khem appears to be really the god whom Plutarch describes as a form of Osiris. . . . The inscription 'Amun-Ra,' followed by the bull and vulture, is also found over a god with the head of the ram, so that we have here the three Gods, Amun, Kneph, and Khem, united under one form." "The Egyptians esteem the sun to be the Demiurgus. The sun is the emblem of the Divine Intelligence when it goes forth to production. This Divine Reason or Intelligence is personified in the Egyptian Amon." "In the Egyptian-Phœnician Cosmogony at the commencement of Sanchoniathon, the Divine Male is not yet developed so far as to become Light. 'He places,' says Philo, 'as original Beginning, a cloudy, Spiritual Breath, or the Breath of a cloudy Air and a gloomy Chaos. These are endless and boundless.' In him there exists a masculine potenz as Spirit. He knew not yet his own creation. According to the Egyptian view, the Supreme Being in this incomplete state is Amun, living in his own solitude—later, the Divine Mind (Nous) and Logos (the Creative Intellect) goes forth

* Ammu in Talmud is the *phallus*; also, a *base*.

to create." Again, the crown of Sephiroth. "Plato and the first chapter of Genesis both regard the Deity *in the same point of view*. Both make God the Demiurg or Creator of the world, and both make him *rest* after he has done creating. The world is created by the Divine Wisdom (Logos) according to Plato, and by the 'Wisdom,' 'Word,' and 'Spirit,' according to the Old Testament." "Genesis opens with the nature of God as Uncreated Light—His Word as the Logos-Creator, and His Spirit as a co-operative, life-bestowing agency. This is exactly the Egyptian doctrine of the Pimander Dialogue." Thus we have under cover of this emptiness of words, as if the human intellect had been vainly trying to jump out of itself, an attempt at a definite meaning of the various terms of Ammon, as of the juncture of the 3 out of 1, or of the 2 subordinate Sephiroth in and under the Crown. Trust it that the schools of the ancients were capable of one of two things: (1.) To see the practical worthlessness of all such philosophy, as of voice and nothing more; or, (2.) Of being able to point out a tangible something underneath this vapor. Now take the word אמנה . א stood for the beginning of chronology, or of some fixed epoch of time, as when the *Bull's head*, as it in fact is, stood at the vernal equinoctial point, that is, at Porta Deorum; also, for the masculine principle. מ stood for water. ה stood for the womb, as in יה = Jah = the masculine and feminine principles. So, *The Word*, and אמנה is the word, might be paraphrased to accord with the functions of the Demiurgic numbers 2 and 3 of the crown, in the beginning of creation. That is, it has always been considered that *water*, in its more ethereal form, was the primordial substance. Then, here one has the masculine function

brooding upon the first element as the feminine ה , as in the beginning of Genesis. But the production, as it comes forth, does so from the infinite *one* of numbers, by measure and number, in certain elements which mathematically, or, *truthfully*, are determined by אמנה .

It may also be added: "Ammon is the Demiurgic mind." "Horus is the Seminal Principle, the Principle of regeneration, the Demiurg. This is IAO who is over the 7 heavens, who received the light from the First Cause, and poured it out upon the world." IAO, then, = the 3 of Sephiroth whence issued the subordinate 7. Horus as IAO, that is, the *Crown* containing *Sophia* and *Nous* = the 3 from 1, and thence issues the 7. Here the *ansated cross*, the *tree of life*, or, the *man of the Sephiroth*. But Ammau = the Forming Spirit brooding upon the waters, as a womb: hence here springs the application of *law by number* as inseparable; and Ammau represents this, and = *cubit*,* a standard elemental measuring value.

V.

Sampson, root value = שמש = the sun. "Tell me, I pray thee, wherewith thou mightest be bound? And he said unto her, If thou weavest the *seven* locks of my head with the web." Again: "If I be shaven, then my strength will go from me. . . . And she called a man, and she caused him to shave off the seven locks of his head; and his strength went from him. But the Philistines took him, and put out his eyes, and brought him down to Gaza (or *Goat*, zodiac sign of December, or winter

* Construct a *cube*, of a *cubit* to the side, and as to its 12 edges it will equal an elemental circular circumference.

solstice); and bound him with fetters of brass! and he did grind (or continue his orbital path) in the prison house. Howbeit the hair of his head began to grow again after he was shaven (his power increased after the winter solstice). And they called for Sampson out of the prison house; and he made them sport: and they set him between the *pillars*."

The prosperity of Job was checked. (1.) At the time of the plowing. (2.) At the time of the summer solstice. (3.) At the time of disposing of the harvest. (4.) At the time of the vintage. At this last time, a whirlwind came from the desert and blew down the house. (צפון = Tsauphoun = Typhon = Typhoon = the *North*, the evil side of Nature. Teman was bounded north by the desert. Typhon, the brother of Osiris, held sway beyond the gates of Sheol, and was also represented in the *whirlwind*.) "Then Job arose, and rent his mantle, and *shaved* his head." (The priests of Baal, the Sun, were tonsured), . . . and said, Naked came I out of my mother's womb, and naked shall I return thither. The Lord gave and the Lord hath taken away. . . . And he sat down among the ashes" (a cloud of fresh ashes is much like a fall of snow). "Now when Job's three friends heard of all this evil that was come upon him they came every one *from his own place*." This "*from his own place*," is extremely significant, and is explained by the meanings of the names of his three friends to properly carry out the astronomical allegory. Take the names as they come: (1.) Eliphaz = אֱלִיפַז = God of Gold = Pluto; Temanite = חֲמַן = טֶמָן = The Concealed. The place of Pluto was, then, the 5 sections under the royal arch, the Pit, the Inferno, of which as an Evil, Typhon held the gates bordering on Libra. (2.) Bildad = בִּלְדָּד = Son of *lateo* =

לִי = Pluto; Shūhite = שֹׁחַ = Grave, or cave, or dark place, or again, the Pit. (3.) Zophar = צַפַּר = Death; Naamathite = נַעֲמָה of whom Rabbins say: "She was the mother of the demons." Thus explains itself, the declining of Job under the portals of the royal arch into the 5 of winter. This expression, "*to his own place*," is also made use of as to Judas Iscariot in the Acts. Seyffarth says that as the hieroglyphs of one sentence might contain the necessary consonants of one or more other sentences, the special use was settled by a determinative hieroglyph. So with Job. To fix more determinatively the recurrence of the seasons by law, to Job was at the last given three daughters = the 3 Fates = (1.) Keren-happuch = Cornucopia = *weaving*, or *beginning* the life. (2.) Jemima, = יֵמִימָה = day = *enlarging* the days, or life. (3.) Kezia, = קִזְיָה = *cutting* = here as cutting the threads of life.

Sometimes one may see in books an engraving of a broken pillar in the foreground; a woman represented as holding a twig in her hand, looking down upon the broken column; while behind stands Time with his scythe.

In the representations in the catacombs of Rome, it is stated that you can see some fractional portions of circles, or circular tables with 7 persons standing around each table. Another representation is that of the arrangement of the same kind of table for a love feast. At the broken ends sit two women, and on the outside, at the far convex, sit 3 guests. Between the broken ends stands a table, on which is bread and wine, and at which is a boy as servitor.

Probably in all the years of the Christian era, no key has been found so fitted to unlock enigmas and to give interpretations of sign language, as that afforded by the Quadrature of Mr. Parker. What has been at work throughout

the centuries constantly preventing its discovery and use? What possession controlled the French Academy upon the indorsement of Legendre's approximation, contrary to all its instincts toward love of and encouragement to the acquirement of knowledge, to pass a standing rule that it would never entertain a thesis on the subject of the Quadrature? No limit was placed in any other department of science. Why in this? It was worthy of investigation; because to pronounce that there was no integral relation between diameter and circumference, was to limit an impossibility on the Deity, a rather unfortunate determination for wise men to arrive at, unless in sarcasm as to their own attainments. But there seemed a concert of action. For an equally illiberal, illogical, unnatural, unjust, and extraordinary resolution was passed by the Royal Society of London, upon the production by Playfair (probably in honor of the name) of his geometrical approximate. If God has made all men brothers, and equals, in right, the noblest exercise of love and of charity, is to disseminate, and encourage the dissemination among men of that knowledge which will clear away mists, and permit the life-giving rays of the visible, and of the concealed sun, or the sun that dwells concealed, to shine in.

There are indications about the great pyramid of Jizeh, connecting it most strangely with the data of Mr. Parker's Quadrature, both as to the value of the relation or ratio of diameter to circumference in integrals, and as to the use of this value in exhibiting the practical results of his problem of 3 revolving bodies.

(1) The pyramid in its entirety seems as to its shape to be a perpetuated standard of the relation of diameter to circumference of a circle in integral numerical values. Its

height is to twice its base side as that relation: or *proportionally*, as follows: height, 6561: side of base, 5153 \times 2.

(2) If this pyramid be put in a great sphere, the center of the sphere will be found below the base, on an extension of its vertical axial line; that is, the radius will equal the height + a difference; which difference for certain reasons is composed of two differences. The proportions will be given hereafter.

(3) If the entire pyramid is supposed to be revolved about its vertical axial line, its base and corner *inclines* will describe *cones*; and therefore, its ascending and descending passages will be lines cutting the cones in the planes of *ellipses*.

(4) The interior work seems dependent on a value subordinated to the whole. If the *height* of the pyramid is taken as the *base* of another, the elements of this second seem to be those whence the guides for *interior construction* have been, or can be taken.

It is proposed to give a few supposed elemental values raised on the pyramid by means of Mr. Parker's standard relations. The results are surprising, as well they may be, when through this application the pyramid becomes restored to its *present British measures*. What is stranger, if possible, is that upon taking the measures of Solomon's Temple as stated, the remarkable fact is exhibited that the pyramid and the Temple had identically the same architectural designs, from the same elements, the difference being in forms of expression used. So that the Temple and the pyramid are one, just as the Temple candelabrum, the Christian and Egyptian crosses, and the Royal Arch, are one, under differing external shapes.

VI.

As to the earth: "Whereupon are the sockets of the foundation thereof made to sink? Or, who hath laid the measures thereof? Or, who hath stretched the line upon it? Or, who laid the corner-stone thereof?"

Was this truly a divinely asked question? Or did it come as a question from the arcana, into which the *ish*, or spiritual man, alone found entrance, directed to the *adam*, or earth man, as a jest upon his comparative ignorance? Or, was it not, perhaps, the song praise of a numerical and geometrical method of rare significance and beauty?

(1) It has been stated that by John A. Parker's method the mean distance of the earth from the sun, center to center, in diameters of the earth (whatever the values of those diameters) = 11664. This in elements. This is a diameter whose circumference will be $366.4355 +$ = the circular time of the earth around the sun. Now, $11664 \div 12 = 972$; that is, if the dividend is inches, the quotient will be in British feet; and, $972 \div 2 = 486$ feet = radius of this circle. This is thought to be *the hight of the great pyramid of Jizeh*. It is exceedingly close to the *approximate* hight given by Col. Howard Vyse. He gives the *base side approximately* at 764 feet, and were it 763.4074, the hight of the pyramid, agreeably to the proportionate elements given, would be 486 British feet. This being the case, the entire length of the 4 base sides would = 1-12 of the numerical value of the circular time of the earth around the sun; or, the value of *one month* circular time. (See Parker.)

(2) Taking the elements of diameter to circumference

of a circle, viz: 6561: 20612, a pyramid whose hight: its base side: : 6561: 10306, will give an angle of the inclined side with the base plane, equal to that computed by Professor Smyth as that of the pyramid of Jizeh; therefore, one whose hight = 486, and whose base side = 763.4074 must have the same angle; therefore, all these measures, both linear and angular, are almost identical with the best approximates of these dimensions.

(3) To put such a pyramid in a sphere, so that its exterior corners shall touch in its circumference; for a radius, the hight will have to be increased by the difference between the hight and one-half the diagonal of the base + another small difference obtained by a strictly correct method. These proportions were given in a little pamphlet, called "The Plan and Object of Construction of the Pyramid of Jizeh," where the hight: half base side: : 6561: 5153. The elements there given, were as follows:

Hight =	- - - - -	6561
$\frac{1}{2}$ base side =	- - - - -	5153
$\frac{1}{2}$ base diagonal =	- - - - -	7287.442486 +
Radius =	- - - - -	7327.658816 +
Difference between hight and $\frac{1}{2}$ base diagonal = 1st difference,	- - - - -	726.44248 +
Difference between radius and $\frac{1}{2}$ base diagonal = 2d difference,	- - - - -	40.216330 +

And these proportions, springing from the original elements, of course, are typical.

(4) Now, why it is not known, but it seems that the elemental guide for interior construction is taken from these exterior elements or elements in mass, as follows: Take the hight of the pyramid = 486 British feet, as *the*

base of another, and the elements of this second will be as follows:

Hight =	- - - - -	309.39705
$\frac{1}{2}$ base side =	- - - - -	243.
$\frac{1}{2}$ base diagonal =	- - - - -	343.65389 +
Radius =	- - - - -	345.55037 +
Difference between hight and $\frac{1}{2}$ base diagonal = 1st		
difference,	- - - - -	34.25689 +
Difference between radius and $\frac{1}{2}$ base diagonal = 2d		
difference,	- - - - -	1.896484 +

Here it is to be particularly noted that this first difference, or 34.25689 British feet, thus obtained, with its half = 17.12844 +, comports with the measures of the king's chamber in the great pyramid, taken by Col. Howard Vyse, and Professor Piazzi Smyth, respectively, as follows:

Larger of the above,	- - - - -	34.25689
Smaller of the above,	- - - - -	17.12844
By Col. Howard Vyse, length of king's chamber = 34.25, breadth = 17.1 +		
By Piazzi Smyth (on correction of his measure by the Edinburgh standard), length of same = 34.38 +, breadth = - - -		17.18 +

(5) If a distance is taken downward from a point the half hight of the great pyramid, or $\frac{1}{2}$ of 486 = 243 feet above its base, equal to one-half the diagonal of base of the interior construction elements, it will show a point below the base almost identically distant with the bottom of the subterranean horizontal passage as given by Howard Vyse, or 100 + feet.

Again, taking a circle of the diameter of 972 feet, and measuring down along the hight (486) of the pyramid for the hight of a pyramid of the above proportions, which will fit in this circle, and it will be found that the base of this last will be, at a hight above the base of the real pyramid, nearly the same as that of the outer edge of the floor of

* See how $\frac{1}{2}$ of this value tallies with Prof. Smyth's measures!

the descending passage above the real base. This is worthy of remark, as well as that this last value may be 51.53 feet. It is much to be regretted that the perpendicular hight above the base of the pyramid of the outer floor edge of the descending passage has not been (if it can be) accurately ascertained. It is an element absolutely necessary for the location of that passage with respect to the base and perpendicular axial line of the structure.

(6) It seems that ultimately, by use of these elements, the actual value of the earth's elements as to size, weight, etc., were obtained. For some unknown reasons, and by some unknown method, there seems to be in the pyramid a method of taking the same numerical values by reduced scales, as an inch to the foot, or mile, or larger measure. It is very curious, that if the *new values* of the equatorial and polar diameters of the earth (see "Earth and Sea, from French of Louis Figuer," by W. H. Davenport Adams, page 70), are taken thus, viz:

New equatorial dia., $7926.67 \div 12$, and $2 = 330.2779$; the polar dia., $7905.047 \div 12$, and $2 = 329.377$ +; and the mean of these, $7915.85 \div 12$, and by $2 = 329.82$ +. The length of the passage to the king's chamber = $330.3 \pm$ inches, by Piazzi Smyth's admeasurement. This is the more curious inasmuch as the ante-chamber in this passage seems devoted to a summation of values, among which are to be seen sections of cylinders surmounted by half circles, as if indicating a measure of cubic contents of the earth. It is believed to be stated somewhere that the representation of the earth was anciently made by use of the cylinder. One of the above values is taken as less by some 62 feet than that given by Mr. Adams, for reasons given in "Plan and Object," etc.

VII.

One of the remarkable things as to the building by King Solomon, is, that among all his wives, the daughter of Pharaoh was selected to be honored by the construction of a house; and that one, for greater significance, made to adjoin, and patterned after, the inner porch of his judgment hall. Thus, there is shown a like peculiar relationship with Egypt in connection with great undertakings by the Jews, as had been shown as to Moses, who gave the law; and as was afterward shown as to Jesus who became the guide to the Gentiles.

It is said in Succoth, that when Solomon was going to build the Temple, he looked for the measure and found it in digging the foundations, by finding the name of Jehovah on the round mouth of the depth. This is very curious, because the name of Jehovah designates a square, or the 4 of Infinity; therefore Solomon found the measure by placing a square on a circle.

Upon the subject of the building of the Temple, Josephus throws valuable lights. Taking his description with that in 1 Kings, 6, and the following is to be made out. The true Temple, containing the holy of holies, was 30 cubits high—above this, another height of 30 cubits; and this structure was inclosed by another, 120 cubits high. Both were built of white stone. "As to the porch, they built it before" (or in front of) "the Temple; its length was 20 cubits, and it was so ordered that it might agree with the breadth of the house; and it had 10 cubits in latitude, and its height was raised as high as 120 cubits." 120 cubits = 206.12 British feet, or numerically the ele-

mental value of a circumference. This measure is exceedingly close to the height of the uppermost roof of the king's chambers of the Great Pyramid above its base; that height being $136. + + 69. + = 206. \pm$ feet. While the outer buildings were made of white stones, the holy of holies = 20 by 20 by 20 cubits, was lined with cedar (red?), and this with polished gold, red or orange colored. The pyramid of Jizeh was built of white stone, polished and beautiful as to its exterior surface, while the king's chamber was clothed in polished shining red granite, obtained possibly, according to Herodotus, from the quarries of Mt. Sinai, whence Moses derived the law. In this holy of holies was deposited the ark of the covenant; and in the king's chamber was deposited the coffer. The 4 wings of the cherubim, divided the room or lower half into cubic contents; the height of the cherubs divided it into 2 halves of 10 cubits each; therefore, the holy of holies, as to its division by the height of the cherubs, was 20 by 20 by 10 cubits; or, it was 34.353 + British feet long by 17.176 + high, agreeably to this division; and these last measures are those of the length and width of the king's chamber of the Pyramid. The length of the ark of the covenant was 2.5 cubits = 51.42 British inches = a very memorable measure of the Great Pyramid, viz., the vertical height of its descending passage, etc.

It should be remembered that Beezaleel the son of Ur, the son of Hur, assisted Moses as constructor of the tabernacle. The name means, *In the shade of God, The Son of light or perception, The Son of Free.* Ur and Hur are interchangeable. Second Chronicles says that Hiram Abi was sent to assist Solomon. Josephus says the father of Hiram was Ur of the stock of the Israelites. So the con-

Beezaleel

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structor of the tabernacle and of the Temple were one *in calling*. They were, each, *Free*, and *masters* of their profession. Abraham was from Ur of the Chaldees; that is, in one sense he was one with the builders. It is said to be a rabinnical statement that Abram coming out of Ur took the science of *mathematics and geometry into Egypt*. Now, Manetho says the Pyramid was built by the progenitors of Abraham, who, after that construction, returning to their own eastern country, on the way, built Jebus, or Salem, or Jerusalem; in which place, Abraham afterward coming from Ur, found Melchizedek. Thus, Moses and Solomon, and the pyramid builders, were of *one stock*, and *held a like knowledge*, which it seems almost certain they were alike desirous to perpetuate in highest honor of God. And herein is the chain which helps to antedate these mathematical data as regards the Egyptians.

All words and every least connection in the Sacred Writings are to be carefully weighed and scrutinized for hidden meanings under another garb. The higher the value the further off one is thrown by some exceedingly simple other use of words. 1 Kings, ch. vi., verse 1, says: "In the 480th year, in the 4th of Solomon's reign, in the 2d month." Here is perhaps a very skillfully devised *separation of numbers*, the aggregate of which is thus recorded, but the *total* concealed, and its true use thus protected by artifice of style and simple use of a different subject matter. Numerically $480 + 4 + 2 = 486 =$ the *hight of the pyramid of Fizeh* = the radius of a circle whose diameter = the 1-24 part of the elemental mean distance of the earth from the sun, center to center, in units of the earth's diameter (whatever the real value of that diameter may be). Thus the record gives to the *initiate* the meaning

of the material values of the measures laid out upon the Temple architecture. The brazen altar for burnt offerings was $20 \times 20 \times 10$ cubits; this applies as the measures of the sanctuary, comparatively to the length and width of the king's chamber in the pyramid. The said chapter of 1 Kings gives the porch as 20×10 cubits, while Josephus gives its latitude at 12 instead of 10 cubits. The front of the Temple, or the porch, faced toward the east; the pillars Jachin and Boaz stood—Jachin on the right hand or south side, and Boaz on the left hand or north side, of the porch entrance. Tsauphoun, or Typhon, or Typhoon, under which name the evil side of nature is designated = North, or the Desert, or the 5 under the Royal Arch. There was a great quadrangular temple or court for the people, "each face of which had its front exposed to the four winds." So the Great Pyramid was, and is to-day, oriented to face the four cardinal points. The text of Scripture continues: "For he cast two pillars of brass, of eighteen (18) cubits high apiece; and a line of twelve (12) cubits did compass either about." $18 \text{ cubits} = 30.918$ British feet, which number has been shown to have an extraordinary bearing upon pyramid internal architecture: $12 \text{ cubits} = 20.612$ British feet = 1-1000 of the elemental numerical integral value of a circumference; consequently, the diameter of the pillars was 6.561 British feet or 1-1000 of the elemental numerical integral value of a diameter. One further temple measure may be given, viz., the hight given as 30 cubits = 51.53 British feet = 1-100 of the *area* of a circle whose circumscribed square has an *area* of 6561; and this measure appears very closely to give the perpendicular hight of the bottom outer edge of the descending passage-way above the plane of the base. In these

numerical values Solomon had the measure of area of the round of the depth in a square.

The Septuagint has it that 3 years were given to the preparation of materials; the work of building commencing in the 4th year of Solomon's reign, continued through 4 years, in all equaling 7 years.

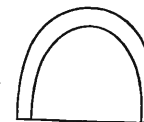
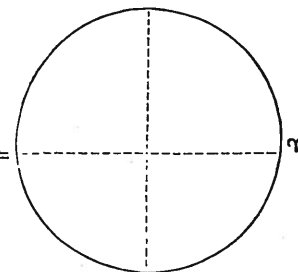
It is quite apt with Moses furnishing the tabernacle, that Solomon made the vail of *blue*.

The Temple having been completed, and Solomon having offered up his prayer, the Scriptures say: "Fire came down from heaven and consumed the burnt offerings and the sacrifices;" and the cloud of the Lord's residence filled the house, accepting it. Then spake Solomon: "The Lord said that he would dwell in the thick darkness." Thus it would seem that there was a *thick darkness* between the pillars. "And when the sun went down, a deep sleep fell upon Abram; and lo, a horror of *great darkness* fell upon him. . . . And it came to pass that when the sun went down, *and it was dark*, behold a smoking furnace, and a burning lamp that passed between those pieces," of the sacrifice. "In that same day the Lord made a covenant with Abram." "And Moses came near to the (Arapel), *darkness*, where Elohim is." "Mt. Sinai was smoking altogether."

Take the following diagram. It is of a circle of 12 equal divisions, divided into two great portions, viz: The upper part contains 7 of these divisions; the lower contains 5. The line of division is marked by φ and \triangle . Drop the perpendicular, and the 7 has, as to its circumference, been divided into two parts, or $7 = 3.5$. In the

same way $\frac{5}{2} = 2.5$. Perhaps there may be very much in this.

As in a stooping position one advances along the passage way toward the king's chamber in the pyramid, he suddenly raises up into what proves to be a very confined space, in which he is again obliged to stoop to get into the antechamber proper, where are lessons in store, and in stone. But the first raising up has been sufficient to make him touch his nose against a raised "*boss*" or "*inverted trunk-handle*," on the perpendicular face of a red granite slab. This ornament is of the same form on its upper-raised surface, as whence it was sprung from the face of the stone; but it is beveled up so as to be smaller in all other respects, except that the same base line is preserved in common. The two faces of this ornament, viz: That one against the slab, and that smaller one visible, present the following outlined shapes. Its dimensions are: For the greater, 7 high by 7 base; for the lesser, 5 high by 5 base; and the thickness between the faces is 1—all in *inches*. It does not require much ingenuity to see here the outlines of the similar parts of two ellipses, of which the proportions are: Semi-major axis $= 7$; semi-minor axis $= \frac{7}{2} = 3.5$ for the larger; and for the smaller the semi-major axis $= 5$, and the semi-minor $= \frac{5}{2} = 2.5$. Now, on the pyramid one of the measures on the descending passage, as also one of the elements of



interior construction, is very close to, though a little in excess, decimally, of 345 feet: and $5:7::345.+:483.+$. Such being the value, as the thickness of the model is 1, $\frac{345}{5}+$ or $\frac{483}{7}+$, will give the proportionate value, which is, in either case, 69. +; and from the bottom of the king's chamber up, through the falsely so-called chambers of construction, to the roof apex = 69. + a small decimal. Here, again, is a remarkable coincidence. The 345. +, as a value on the descending passage, as has been explained, may be considered the measure of the plane of a conic section forming an ellipse.

It must be borne in mind that the Early Fathers sought for cabalistic numbers, and *Early Fathers* is now a Church *shibboleth*. With the greatest reverence, therefore, one can search the Scriptures for signs of a mathematical language, descriptive of sublime truths worthy either of Moses, Solomon, or of Jesus, (who himself purposely used parables,) even though these may have been borrowed from the Egyptian source of the Great Pyramid. In the New Testament there is the same prevalence of astronomical types, and numerical hidden values with the Old. (Taylor, Dunlap.) One or two instances may be given as a sample of the occurrence of such numbers, though the significance is a mystery. The multitude had continued three days without food. The Savior asked, "How many loaves have ye?" And they said, "Seven, and a few small fishes." He took the loaves (staff of life) and brake and gave. They took up of that which remained, after feeding 4 thousand, 7 baskets full. Paraphrased, the parable in one of its phases might be read: The gifts of God, under

the laws imposed on the returns of the seasons, are of perpetual recurrence. Here are 4 and 7; and $3 \times 4 = 12$, and $12 - 7 = 5$. Again, it was *evening* (just as the sun was sinking into the night; a smaller type of the 5 of the year), and they had but 5 loaves and 2 fishes. And he blessed and brake, and gave the loaves to his disciples. The multitude numbered 5 thousand, and 12 baskets full remained. $5 + 2 = 7$, or $5 - 2 = 3$; $5 + 7 = 12$, and $12 \div 3 = 4$: a recurrence of the same numbers. In John it is peculiar that it is Andrew, Simon Peter's brother, who points out to him a lad that had the 5 loaves and 2 fishes. But see Taylor as to the typical part that Peter, or Simon Peter, takes in the astronomical figures of the Testament.

The Savior loved nature, and continually referred to her manifestations. It is most observable when he refers to great revolutionary, or terminal epochs, among men. Then there will be signs in the heavens, with pestilences, famines, earthquakes, etc., on earth; or, the accompaniment of natural disturbances. Nature never throws up any sky-rockets because a law has been obeyed. She is a great economist, and carefully adjusts her expenditures evenly to the needs in hand: the cause is adequate to the effect—nothing more. Therefore, when the Savior pointed to disturbances among men, synchronous with those of a disturbed earth, doubtless he referred both to some underlying natural law, as a cause in common. The effects, though apparently in bodies having no common link of sensation, would be obediences to one natural cause. Therefore, "observe the signs of the times." Thus man mentally, or spiritually, is made to come under the influ-

ence of some natural law that will produce such convulsions in material masses. And this points to a depth of knowledge as marvelous as that of any other kind possessed by Him; though, after all, purely scientific. It points, however, to the necessity of a new philosophy, by which the world shall be taken from the class of *material*, into that of *vital* things. And that consideration that way must be taken before further true progress in cosmic relations can be made—can be shown.

Thus it seems shown that the Bible, as to a portion of its contents, points to scientific attainments, which are cloaked under mysterious uses of language. The *science*, and the *law personal*, and the *history*, are of humanity. All of God's law to man, spiritually, is comprised, after all, in the injunction: Love the Lord with all thy heart, and thy neighbor as thyself. It is not, "Hear also what the Lord Jesus Christ saith,"—as if the statement originated with Him: He but quoted from Moses, and this fact has been obscured by the Church, in this method of phrase. It is supposed that by his answer to the question, "Who is my neighbor?" he enlarged the scope of the injunction: but this is not so, for Moses commanded the people as to the *stranger*; "Thou shalt love him as thyself."

יהוה יראה

SUNDAY EVENING,
February 9, 1872.

ADDENDA.

To confirm in a measure the idea of unity of design under different emblems having a simple mathematical and astronomical significance, reference is made to the following, from "*The Gnostics and their Remains*," by C. W. King: (1.) In Plate XIII, he gives the "famous Solomon's seal:" it gives significance to the number 5; but what is of greater note, it betokens the 4 base corner points, and the apex point, of a pyramid, in all 5; or, it represents one side face, and the 4 corner points thereof. (2.) The connection between the Pyramid builders, and Solomon, and Abram, has been alluded to. Now, Mr. King, page 13, says: "The relations of the Sephiroth, or Æons, to one another the Kabalists represent by a number of circles intersecting in a mysterious manner *ad infinitum*, or else by the figure of a *man*, or a *tree*, formed out of such circles. This figure of the Man, Seir Anpin, consists of 243 numbers, the numerical value of the letters in the name Abram." $243 = \frac{1}{2}$ the height of the Pyramid (see pages 31 and 32), and the magnificent value of the number 486 has been fully given. (3.) On page 213, he describes the "Osiris," or "Old Man," the Gnostic or Rosicrucian emblem, or the chief idol charged against the Templars. This is The Ancient of Days, and it has at the foot, on one side, Solomon's *pyramidal seal*, and on the other a *celestial sphere*: thus we have The Father (Abram), the Pyramid whose key value was the sun distance 486, and the celestial sphere, the object of measure.

The number $6561 = 3^2 = 9^2 = 81$, or the side of a square divided into 81 parts, $81^2 = 6561$ small squares, of which the inscribed circle contains 5153. The diameter of this circle = 81. It also equals 3 raised to the 8th power.

Abram = 243. Abraham = $243 + 5 = 248$, and Ab Hiram = 248.

If one examines Solomon's seal, taken as a pyramidal structure, he will see how the stone which the builders refused might become the chief corner-stone; and the fitness thereof as a Rosicrucian emblem.

APPENDIX.


ONE great object in the publication of the foregoing pages has been to give a wider notification of the Quadrature of Mr. Parker, by showing some results of its application. Attention is desired to the following: His ratio of diameter to circumference is 6561: 20612, or as 1: 3.141594 +; while the established approximate ratio is as 1: 3.141592 +. One is apt, when he sees this integral relation, to reduce the ratio to unity of diameter to compare the result with one which *he has held as unquestioned and unquestionable as to its correctness*. Mr. Parker, in Proposition VI. of his work, and in Proposition I. and III., Appendix, *demonstrates the failure of this approximate value of circumference in the sixth (6th) decimal place in diminution*; and his propositions challenge investigation. Thus there need be but one matter of inquiry: On an issue joined of this kind, if his proposition stands the proper tests, the approximate on which schools, universities, and astronomers have so contentedly rested for so long, must fail in its *definition*. This alone would prove a great step toward the acceptance of his results. That the ancients used his results, and held them at an immense scientific and theologic value, seems probable by the foregoing.

The rabbinical learning, and many Hebrew derivations, in the foregoing, were kindly given by Rabbi Julius Goldammer.

The curious method of constructing a cross was noticed to the author by Mr. E. N. At the time, it was only looked on as a curious thing, having no significance. The application of the especial numbers in their connections, however, gives the whole matter a special importance.

The mentioned feature of the ansated cross being found on the statues of the Easter Isles, and of the cross, springing from the form of a man, being marked on the summits of the South American mountains, brings up a fact, which at the time it was noticed created a good deal of thought and conjecture. In Squier and Davis' reports on the *mounds*, the fact came up that in the measures of many squares, etc., the British foot measure seemed to be as appropriately fitting as though the mounds were of yesterday; and the peculiarity seemed to be that the measures seemed to be those containing the multiples 3; 4, 6, 12. The impossibility of tracing any possible cause led to the consideration of curious coincidence, and the matter rested there. Now there comes a vague suggestion of primordial use of the elements used in the pyramid structure.

An apparently well-determined sexual distinction between Mount Zion and Egypt, and, at the same time, a settled, definite, and inseparable relation between the two, seems strangely persisted in in the Bible. Many leading male characters in the Pentateuch had marital relation with Egyptians. Abram, in his first migration, passed at once down into Egypt, where Pharaoh desired his sister, but was restrained. A second time, Abraham went down just to where Egypt and Palestine bordered, in or about Gerar.

There King Abi desired his sister, but was restrained. But there, at that place, the promise of a son to Abraham seems to have been fulfilled. When Abraham despaired of offspring, Sarah gave to him Hagar, an Egyptian woman; and the fruit of this connection occupied as its own the Arabian peninsula, forming with Palestine and Egypt a three-rayed star. "And Isaac dwelt in Gerar;" and King Abi again repeats the old story. Joseph's wife was the Egyptian Asenath, daughter of Potiphera, priest of On. Moses, though not married there, was saved in Egypt out of the water, a feminine element, by an Egyptian princess, who became his mother by adoption. As has been stated, Solomon had an Egyptian wife. Jesus went down into Egypt. It is noticeable: Egypt, as a country, is a *valley*, with a great *river* running through it—two feminine attributes. It was always *down into* Egypt. The Jewish, or Hebrew, nationality had to be initiated there. Mount Zion, or the hill of Zion, on the contrary, was upon a high, broadly extended, dome-shaped, rocky table land. It was always *up to* Jerusalem.  gives the idea.

Thus the following dual characteristics of the two countries seem to flow out of their very nature, and to have been recognized as inseparably connecting them in a religious system:

Mt. Zion.		Egypt.
Elohim.		Isis.
Sun.		Moon.
Fire.		Water.
Spirit.		Matter.
Red.		White.
↓		↑
Circumcision.	Jesus.	Baptism.
Hebraism.	The Greek Church?	A great branch of the
Free Masonry?		Christian Church?

Protestantism is *rationalism*, having no tie to either system. Modern Episcopacy advanced toward rationalism, with Protestantism, far enough to sever its own ties; but finding the ecclesiastical power was inevitably drifting toward the *congregation*, it tried, and is trying by every means, to get back to the possession of the *Hierarch*.

Rev. Robert Taylor asserts—and it is curious in this connection—that the name of the city of Paris is = to Para-Isis, *under the protection of the goddess Isis*: And, true to the term, its cathedral is Notre Dame. Nork says that Notre Dame (The Virgin) gave to France the *lilies* (*lotus* flowers) as a present, and the same flower was consecrated to Isis. The ascension day of St. Mary is celebrated on the same day which was distinguished by the Romans as the ascension day of Astræa: further, that Notre Dame was once an Isis temple; that at one of its doors the zodiac is sculptured, which is a true sign of ancient heathen Sabaism. But in this there are only eleven zodiac signs. *The Virgin was left out*, for the whole temple was dedicated to her.

It is worth noticing that the strength of the name Abram is ABRM. When the promise of offspring is made, it is changed to ABRHM. The constructor of the Temple was Hiram Abi, or Ab Hiram; strength of the name, ABHRM.

De Launay says, that the representation of the cross, as a Christian emblem, is not to be found in the catacombs at Rome. If this is so, it is a very remarkable circumstance. It is as remarkable, that by the Targum of

Onkelos, *crucifixion toward the sun, or, before the Lord*, is an Old Testament translation.

In conclusion: The Bible exhibits man's weaving work of attempting to set forth the character and attributes of Deity: while it, as a whole, extending through the ages, is the One, and only system, carrying in itself indisputable evidences of being *the medium* through which the Ruler of all worlds, and of all things, has been pleased to manifest His will to men.

ERRATA.

✓ Note, p. 32, applies to 345. 65 + in 5th line from the top.

Beezaleel, p. 35, should be Bezaleel.

Hor, p. 35, should be Hur.